



**Hari SARvottama – VaAyu JeEvottama
for novice understanding**

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DhanurMaasa Saadhana

(Concept – Significance – Technicalities – Merits)
aRunodAya kaAla



In Hindu religion we come across two types of calendars being followed viz. Solar Calendar known as Sauramana and Lunar calendar known as Chaandramana.

In Solar Calendar the months derive their names based on the transit of Sun in a particular zodiac sign and in Lunar calendar it is based on the constellation (Nakshatra) occurring on the full moon day (Pournami).

The period between two successive solar transits (sankramana) or the time taken by the Sun to pass through a zodiac sign is known as a Solar month.

Accordingly, when Sun transits into Sagittarius (Dhanus Raasi) sign that month is denoted as Dhanurmasam.

It marks the entry of Sun into Dhanus raasi that is known as Dhanus Sankramana which generally occurs around the middle of the winter month December.

Dhanurmasam generally occurs in between the two lunar months Margasira and Pushya. As per English calendar, Dhanurmasam generally starts on 16th December and ends on January 13th or 14th on the Bhogi festival day. (Depending on transit time Acharana of Dhanurmaasam starts on 16th or 17th)

Dhanurmaasa is also known as Chapa Maasa, Kodanda Maasa, Karmukha maasa all meaning/indicating the solar month Dhanurmaaasam when the Sun will be

transiting in Dhanus Raasis (Sagittarius sign) of the zodiac.

SIGNIFICANCE OF DHANURMAASA

Dhanurmasam has acquired a unique significance of auspiciousness in Hindu spiritual calendar for devotional activities especially worshipping of Lord Vishnu.

More significance is given for worshipping Lord Vishnu in Dhanurmasam during the early hours before Sunrise known as Arunodaya Kaala.

Worshipping Goddess Sri Maha Lakshmi along with Lord Vishnu is also prescribed during Dhanurmasam.

In this month one is expected to perform pooja rituals during the auspicious Brahmi Muhurtha (Arunodaya kaala) ie., four Ghatis (96 minutes) before Sunrise when stars are still twinkling in the sky.

During Dhanurmasam a special dish known as Huggi (Mudganna) prepared with Rice and Moong dal (Hesaru Bele) as the primary ingredients is offered to Lord Vishnu as Naivedya.

WHAT SHOULD BE THE RATIO OF RICE TO MOONG-DAL

Ati-Uttama - If it is 1:2 ratio (one measure of rice to two measures of dal);

Uttama - If it is 1:1 ratio (equal proportions);

Madhyama - If it is 2 :1 ratio (2 measures of rice & one measure of dal);

Adhama - If it is 4:1 ratio;

Sukla paksha Ekaadasi (either in Margasira or Pushya maasam) associated with Dhanurmasam is revered as Vaikunta Ekaadasi or Mukkoti Ekaadasi the most auspicious day to worship Lord Vishnu. Next day is known as Mukkoti Dwaadasi.

Vyatheepatha yoga during Dhanurmasam (Dhanur-Vyatheepaatha Yoga) is given lot of prominence and it is believed that any Pithru kaarya or Daana given in respectful reverence to one's Pithrus on this day is considered as highly meritorious.

As per Sri Venkatachala Mahatmya taking bath in Sri Swami Pushkarini at Tirumala Kshethra on the day of Sukla Dwadasi (Mukkoti Dwaadasi) in the month of Dhanurmasam during Arunodaya kaala is considered highly sacred and meritorious.

On this day more than three crores of sacred theerthas in the entire Bhoomandala will enter into Sri Swami Pushkarini.

Taking bath on this day (Mukkoti Dwaadasi) in Swami Pushkarini is considered highly meritorious and equivalent to taking bath in all the three crores of

sacred theerthas. It is revered as Sri Swami Pushkarini Theertha Koti day in the almanac of Tirumala temple.

WHAT IS ARUNODAYA KaALA?

WHY IT IS PRESCRIBED DURING DHANURMaASA?



As per the concept of Hindu Kaalaganana, it is said that,one day for Devathas is equal to one human year comprising of 6 months of Uttarayana and 6 months of Dakshinayana.

That means Uttarayana is the day time and Dakshinayana is the night time for devathas. Accordingly, one human month is equal to two hours (approx) for Deities.

The period of Dhanurmasam falling at the fag end of Dakshinayana indicates the last leg of the night time for Devathas (Arunodaya) when they worship Lord Sri Hari.

Hence, it is befitting for human beings also to worship Lord Vishnu at a time that coincides with the Arunodaya Kaala for Devathas. This incidentally coincides with the Dhanurmasam. This auspicious period is known as Arunodaya or Brahmi Muhurtha.

MERITS

Any worship conducted during Arunodaya kaala would be of highest quality that yield meritorious results.

Worshiping Lord Vishnu during this auspicious and sacred period of Dhanurmasam the dearest month to Lord Sri Hari even for a single day is equivalent to worshiping Him for 1000 years.

Huggi Seva during Dhanurmaasa is highly meritorious; Also one can donate the relevant items like Moong Dal, Rice, Ghee, Shaunti (dry zinger), Curd etc.

Offering Dhanurmaasa Pooja along with Huggi Seva to Lord SriHari; one will be bestowed with longevity, wealth/prosperity, become Vedapaarangatha and above all Vaishnava in every birth;

During Dhanurmaasam, Tiruppavai a celestial song composed by Sri Godadevi (Aandaal) an ardent

devotee of Lord Sri Krishna is recited instead of regular Suprabhatham at Tirumala Kshethra;

Considering the superior sacredness and spirituality attached to Dhanurmasam, auspicious functions like Marriage, Upanayana, Gruha Pravesam etc. are not performed during this month. It is only to give more focus and attention to the Divine worship rather than mundane materialistic activities.

Worshiping Lord Vishnu during the auspicious/sacred period of Dhanurmasa when Sun is transiting in Dhanus (Sagittarius) Raasi, the dearest month to Lord Srihari even for a single day is equivalent to worshiping Him for 1000 years. Any worship conducted during Arunodaya kaala would be of highest quality that yield meritorious results.

See, how dayaalu is Paramaatma Vishnu!

One day, worship during Dhanurmasa as per norms is equivalent to 1000 years of His worship. That means it is equal to approx 10 births, and if it is for the whole month $30 \times 10 \text{ births} = 300 \text{ births}$. If a person lives for say 100 years (approx); out of which even if he observes Dhanurmasa say for 10 years $300 \times 10 = 3000 \text{ births}$.

If it is associated with Parvakaala like Dwaadasi/Vyatheepaatha/Vaidhruthi yoga, then it is much more.

Where from we get such a relief, which saadhana/
homa/yagna gives especially during Kaliyuga?

So, please don't lose this opportunity of Dhanurmaasa
saadhana, do it it as much as possible.

Is it not oriented towards Moksha saadhana?

I am sure, devout would make best use of it in their
Dhanurmaasa saadhana yathashakti and also
share/spread the glory & divinity of sacred
Dhanurmaasam.

nAham kARtA hAriH kArtA

Sri Krushnaarpanamasthu

Hari Sarvottama - Vaayu Jeevottama

Sri GururaajoVijayate





Annexure

Worshiping Goddess Sri MahaLakshmi along with Lord Vishnu is prescribed during Dhanurmasam. Above Lakshimi Stothra to be recited daily especially during Dhanurmasa after Vishnu pooja.

ಶ್ರೀ ಪದ್ಮಕಮಲಾ ಮುಕುಂದಮಹಿಷೀ ಲಕ್ಷ್ಮೀಸ್ತ್ರೀಲೋಕೇಶ್ವರಿ ಮಾ
ಕ್ಷೀರಾಭಿಸುತಾರವಿಂದಜನನೀ ವಿದ್ಯಾಸರೋಜಾತ್ಮಿಕಾ ಸರ್ವಾಭೀಷ್ಟಫಲಪ್ರದೇತಿ
ಸತತಮ್ ನಾಮಾನಿಯೆ ದ್ವಾದಶ ಪ್ರಾತಃ ಶುದ್ಧತರಾಃ ಪರಂತಿ ಸತತಮ್
ಸರ್ವಾಲ್ಲಭತೆ ಶುಭಾನ್ ಭದ್ರಲಕ್ಷ್ಮೀಸ್ತವಮ್ ನಿತ್ಯಮ್ ಪುಣ್ಯಮೆತಚ್ಛುತ್ಥಾವಹಮ್ ಕಾಲೆ
ಸ್ನಾತ್ವಾಪಿ ಕಾವರ್ಯಾಮ್ ಜಪ ಶ್ರೀ ವುಕ್ಷಸನ್ನಿಧೌ.



॥ ಶ್ರೀಲಕ್ಷ್ಮೀದ್ವಾದಶನಾಮಸ್ತೋತ್ರಂ ॥

ಶ್ರೀದೇವೀ ಪ್ರಥಮಂ ನಾಮ ದ್ವಿತೀಯಮಮೃತೋದ್ಭವಾ |
ತೃತೀಯಂ ಕಮಲಾ ಪ್ರೋಕ್ತಾ ಚತುರ್ಥಂ ಲೋಕಸುಂದರೀ || ೧ ||

ಪಂಚಮಂ ವಿಷ್ಣುಪತ್ನೀ ಚ ಷಷ್ಠಂ ಸ್ಯಾತ್ ವೈಷ್ಣವೀ ತಥಾ |
ಸಪ್ತಮಂ ತು ವರಾರೋಹಾ ಅಷ್ಟಮಂ ಹರಿವಲ್ಲಭಾ || ೨ ||

ನವಮಂ ಶಾರಂಗೀಣೀ ಪ್ರೋಕ್ತಾ ದಶಮಂ ದೇವದೇವಿಕಾ |
ಏಕಾದಶಂ ತು ಲಕ್ಷ್ಮೀಃ ಸ್ಯಾತ್ ದ್ವಾದಶಂ ಶ್ರೀಹರಿಪ್ರಿಯಾ || ೩ ||

ದ್ವಾದಶೈತಾನಿ ನಾಮಾನಿ ತ್ರಿಸಂಧ್ಯಂ ಯಃ ಪಠೇನ್ನರಃ |
ಆಯುರಾರೋಗ್ಯಮೈಶ್ವರ್ಯಂ ತಸ್ಯ ಪುಣ್ಯಫಲಪ್ರದಂ || ೪ ||

ದ್ವಿಮಾಸಂ ಸರ್ವಕಾರ್ಯಾಣಿ ಷಣ್ಮಾಸಾದ್ರಾಜ್ಯಮೇವ ಚ |
ಸಂವತ್ಸರಂ ತು ಪೂಜಾಯಾಃ ಶ್ರೀಲಕ್ಷ್ಮಾಃ ಪೂಜ್ಯ ಏವ ಚ || ೫ ||

ಲಕ್ಷ್ಮೀಂ ಕ್ಷೀರಸಮುದ್ರರಾಜತನಯಾಂ ಶ್ರೀರಂಗಧಾಮೇಶ್ವರೀಂ
ದಾಸೀಭೂತ ಸಮಸ್ತ ದೇವವನಿತಾಂ ಲೋಕೈಕ ದೀಪಾಂಕುರಾಂ |
ಶ್ರೀಮನ್ಮಂದಕಟಾಕ್ಷ ಲಬ್ಧ ವಿಭವ ಬ್ರಹ್ಮೇಂದ್ರ ಗಂಗಾಧರಾಂ
ತ್ವಾಂ ತ್ರೈಲೋಕ್ಯ ಕುಟುಂಬಿನೀಂ ಸರಸಿಜಾಂ ವಂದೇ ಮುಕುಂದಪ್ರಿಯಾಂ || ೬ ||

॥ ಇತಿ ಶ್ರೀಲಕ್ಷ್ಮೀದ್ವಾದಶನಾಮಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಂ ॥

ಶ್ರೀ ಪದ್ಮಕಮಲಾ ಮುಕುಂದಮಹಿಣಿ ಲಕ್ಷ್ಮೀಸ್ತ್ರಲೋಕೇಶ್ವರಿ ಮಾ

**ಕ್ಷೀರಾಬ್ಧಿಸುತಾರವಿಂದಜನನಿ ವಿದ್ಯಾಸರೋಜಾತ್ಮಿಕಾ ಸರ್ವಾಭೀಷ್ಟಫಲಪ್ರದೇತಿ ಸತತಮ್
ನಾಮಾನಿಯೆ ದ್ವಾದಶ ಪ್ರಾತಃ ಶುದ್ಧತರಾಃ ಪಠಂತಿ ಸತತಮ್ ಸರ್ವಾಲಲಭತೇ ಶುಭಾನ್
ಭದ್ರಲಕ್ಷ್ಮೀಸ್ತವಮ್ ನಿದ್ಯಮ್ ಪುಣ್ಯಮೇತಚ್ಛುತಭಾವಹಮ್ ಕಾಲೇ ಸ್ನಾತ್ವಾಪಿ ಕಾವೇರಿಯಾ
ಜಪ ಶ್ರೀ ವೃಕ್ಷಸನ್ನಿಧೌ.**

॥ श्रीलक्ष्मीद्वादशनामस्तोत्रम् ॥

श्रीदेवी प्रथमं नाम द्वितीयममृतोद्भवा ।
तृतीयं कमला प्रोक्ता चतुर्थं लोकसुन्दरी ॥ १ ॥

पञ्चमं विष्णुपत्नी च षष्ठं स्यात् वैष्णवी तथा ।
सप्तमं तु वरारोहा अष्टमं हरिवल्लभा ॥ २ ॥

नवमं शार्ङ्गिणी प्रोक्ता दशमं देवदेविका ।
एकादशं तु लक्ष्मीः स्यात् द्वादशं श्रीहरिप्रिया ॥ ३ ॥

द्वादशैतानि नामानि त्रिसन्ध्यं यः पठेन्नरः ।
आयुरारोग्यमैश्वर्यं तस्य पुण्यफलप्रदम् ॥ ४ ॥

द्विमासं सर्वकार्याणि षण्मासाद्राज्यमेव च ।
संवत्सरं तु पूजायाः श्रीलक्ष्म्याः पूज्य एव च ॥ ५ ॥

लक्ष्मीं क्षीरसमुद्रराजतनयां श्रीरङ्गधामेश्वरीं
दासीभूत समस्त देववनितां लोकैक दीपांकुराम् ।
श्रीमन्मन्दकटाक्ष लब्ध विभव ब्रह्मेन्द्र गंगाधरां
त्वां त्रैलोक्य कुटुंबिनीं सरसिजां वन्दे मुकुन्दप्रियाम् ॥ ६ ॥

॥ इति श्रीलक्ष्मीद्वादशनामस्तोत्रं सम्पूर्णम् ॥

శ్రీ పద్మకమలా ముకుందమహిషీ లక్ష్మీస్తిలోకేశ్వరి మా క్షీరాబ్ధిసుతారవిందజననీ
విద్యాసరోజాత్మికా సర్వాభీష్టఫలప్రదేతి సతతమ్ నామానియే ద్వాదశ ప్రాతః
శుద్ధతరాః పఠంతి సతతమ్ సర్వాల్లభతే శుభాన్ భద్రలక్ష్మీస్తవమ్ నిత్యమ్
పుణ్యమెతచ్ఛ్రావహమ్ కాలే స్సాత్వాపి కావేర్యామ్ జప శ్రీ వ్రక్షసన్నిధౌ.

॥ శ్రీలక్ష్మీద్వాదశనామస్తోత్రం॥

శ్రీదేవీ ప్రథమం నామ ద్వితీయమమృతోద్భవా ।
తృతీయం కమలా ప్రోక్తా చతుర్థం లోకసుందరీ ॥ 1 ॥

పంచమం విష్ణుపత్ని చ షష్ఠం స్యాత్ వైష్ణవీ తథా ।
సప్తతం తు వరారోహా అష్టమం హరివల్లభా ॥ 2 ॥

నవమం శార్ంగిణీ ప్రోక్తా దశమం దేవదేవికా ।
ఏకాదశం తు లక్ష్మీః స్యాత్ ద్వాదశం శ్రీహరిప్రియా ॥ 3 ॥

ద్వాదశైతాని నామాని త్రిసంధ్యం యః పఠేన్నరః ।
ఆయురారోగ్యమైశ్వర్యం తస్య పుణ్యఫలప్రదం ॥ 4 ॥

ద్విమాసం సర్వకార్యాణి షణ్మాసాద్రాజ్యమేవ చ ।
సంవత్సరం తు పూజాయాః శ్రీలక్ష్మ్యః పూజ్య ఏవ చ ॥ 5 ॥

లక్ష్మీం క్షీరసముద్రరాజతనయాం శ్రీరంగధామేశ్వరీం
దాసీభూత సమస్త దేవవనితాం లోకైక దీపాంకురాం ।
శ్రీమన్మందకటాక్ష లబ్ధ విభవ బ్రహ్మాండ గంగాధరాం
త్వాం త్రైలోక్య కుటుంబినీం సరసిజాం వందే ముకుందప్రియాం ॥ 6 ॥

॥ ఇతి శ్రీలక్ష్మీద్వాదశనామస్తోత్రం సంపూర్ణం ॥

Bhadra means safe-guarded, supreme, good, auspicious etc. Worshiping Goddess Lakshmi is always Bhadrakaram and reciting BhadraLakshmistavam is always auspicious and meritorious.

It will be more meritorious if it is recited in the vicinity of BilvaVruksha (SriVruksha) which is believed to be manifestation of Goddess #Lakshmi Devi.

॥ śrīlakṣmīdvādaśanāmastotram ॥

śrīdevī prathamam nāma dvitīyamamṛtodbhavā |
tṛtīyam kamalā proktā caturtham lokasundarī || 1 ||

pañcamam viṣṇupatnī ca ṣaṣṭham syāt vaiṣṇavī tathā |
saptamam tu varārohā aṣṭamam harivallabhā || 2 ||

navamam śārṅgiṇī proktā daśamam devadevikā |
ekādaśam tu lakṣmīḥ syāt dvādaśam śrīharipriyā || 3 ||

dvādaśaitāni nāmāni trisandhyam yaḥ paṭhennarah |
āyurārogyamaiśvaryam tasya puṇyaphalapradam || 4 ||

dvimāsam sarvakāryāṇi ṣaṇmāsādrājyameva ca |
saṃvatsaram tu pūjāyāḥ śrīlakṣmyāḥ pūjya eva ca || 5 ||

lakṣmīḥ kṣīrasamudrarājanayām
śrīraṅgadhāmeśvarīm
dāsībhūta samasta devavanitām
lokaika dīpāṃkurām |
śrīmanmandakāṭākṣa labdha
vibhava brahmendra gaṇgādharam
tvām trailokya kuṭumbinīm
sarasijām vande mukundapriyām || 6 ||

॥ iti śrīlakṣmīdvādaśanāmastotram sampūrṇam ॥

Lakshmi Naamaavali 1. Sree; 2. Padma; 3. Kamala; 4. Mukundamahishi; 5. Lakshmi; 6. Trilokeswari; 7. Maa; 8. Ksheerabdhishuta; 9. Aravindajanani; 10. Vidyaa; 11. Sarojaatmika; 12. SarvaAbheeshta-phalaprada;

1. SriDevi 2. Amruthodbhava 3. Kamala 4. Lokasundari
5. Vishnupatni 6. Sri Vaishnavi 7. Varaarooha 8.
Harivallabha 9. Shaarnghani 10. Devadevika 11.
MahaLakshmi 12. Bhargavi/Hari Priya.

Above are two different set of 12 names of Goddess Lakshmi Devi, both to be recited during Dhanurmaasam, put together called Bhadra Lakshmi STavam which is highly meritorious.

